

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"The eternal God is thy refuge, and underneath are the everlasting arms."—DEUT. 33: 27.

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LIVING FAITH—THE SECRET OF "MORMON" SUCCESS.

BY ELDER NEPHI PRATT, PRESIDENT OF THE NORTHWESTERN STATES
MISSION, UNITED STATES.

[The following is a synopsis of a discourse delivered recently on a street corner in Spokane, Washington. Elder Pratt is the son of Parley P. Pratt, one of the early missionaries of the Church and one of the greatest of this dispensation].

FRIENDS AND FELLOW CITIZENS:—The labor of myself and these young Elders, in the city of Spokane, consists of preaching on the streets on week-nights, holding cottage meetings on Sundays, distributing tracts each afternoon from door to door, and holding Gospel conversations with people who will listen to us. Our experiences are often painful, at times amusing, and, for days together, discouraging. We meet with bigotry such as crucified Christ, with intolerance such as caused Christians to burn each other at the stake, and with atheism and positivism which deny the existence of anything that cannot be seen, heard or felt by the five senses. We are often opposed by fools, whose senseless gabble is applauded by refined bigotry, as though it were the greatest wisdom, for no other reason than that "Mormonism" is the thing they are attempting to destroy. Indeed, many enlightened Christians of this great century, who are well able to reason accurately, on any and every ordinary subject, count logic, reason and common sense well lost if only "Mormonism" can be temporarily disposed of. Drown the voice of its Elders with noise; silence them with the threats and blackguardism of drunkards; stifle its voice with violence; turn away its advocates by hisses, sneers and groans; in short everything, or anything that can be thought of or devised on earth, to drive from the world these unorthodox and unpopular doctrines.

It is reasonably certain that corruption is the underlying cause of this state of affairs. This wonderful age, with its progress in art, in science, in literature, in invention; with its mighty engines of power, by which it moves the commerce of the world, circumscribes the globe with its electrical appliances, carrying the world's occurrences into the uttermost parts of the earth, in a moment; with its labor-saving machinery, its improved methods of dealing with the elements of nature, stimulating and increasing production thereby; and with its multiplied powers in all directions, whereby man, under wise and honest government, might be happier, healthier, better fed, clothed, housed, educated, developed, enriched, ennobled and crowned with a success never before attained in any age since the beginning of time; this age, with all its wonderful progress, has utterly failed, thus far, in bringing about these desirable conditions for man. Is man redeemed from the degradation of groveling poverty, penury and want? Is he emancipated from the necessity of becoming a wolf, and devouring his neighbor? In fact, is he not almost compelled to do so, or starve? Is he morally nobler than in the days of his grandfather, before science and invention had brought about these wonderful changes? Is it not easily proved from the records that there are one hundred murders, adulteries, fornications, whoredoms, thefts, suicides, homicides, rapes, cruelties and crimes of all descriptions now, where there was one a hundred years ago? Oh, what an awful, what a melancholy thought; and yet how impossible to deny!

DEAD AND LIVING FAITH.

Where, then, shall we look for the cause of such a deplorable state of affairs? Is it not accounted for in the fact that the religion, the theology of the fathers, that was cast in the mold of other ages, stands unchanged, covered with the cobwebs of other centuries, not having moved a single step in advance for hundreds of years, thus leaving its votaries morally and spiritually dwarfed, shriveled and dead?

What possible advancement can there be in a system of theology which has neither Apostles, Prophets, nor other inspired or divinely authorized servants of God; and which denies revelation, visions, the visitation of holy angels, tongues, prophesyings, healings, interpretations, etc.? Since then science has proved itself unable to save and elevate man; the arts have failed, inventions have not accomplished it, and a system of religion shorn of its power for centuries, being dead, root and branch, has done nothing for his elevation, was it not high time that the God of heaven should again put forth his hand to restore to the earth a system of salvation for His children? The spirit that actuated the ancient servants of God, and the Church of God that was established by Jesus Christ, gave life, growth, development, advancement, enlightenment and progress in things religious.

Such a religion goes in advance in all things pertaining to man's material and eternal welfare.

Such a system has been revealed to the earth, through the ministering of holy angels, in this our day. The enemies of truth have sought to drive it from the earth. They have fought it with ridicule, denunciation, and invective. The press, the pulpit, and the lecture platform, have filled the world with falsehoods, in regard to it. Its votaries have been driven, whipped, imprisoned,

plundered, robbed, ravished, and murdered. This great system has been misnamed "Mormonism." By the Spirit of God, it is solving the problems of socialism. Through its teachings ninety per cent of the the "Mormon" people live in their own houses; are colonizing with great unanimity and success in many states and countries, and are acknowledged everywhere to be thrifty, successful and independent, accomplishing, by their united efforts, that which would cost others millions in money to perform.

NINETEENTH CENTURY EXODUS.

In order to illustrate the mighty power of this system and the way it operated upon those who gladly received it, let us take a retrospective view of this wonderful people, commencing away back in 1847. In the blistering month of July, of that eventful year, the advance guard of the "Mormon" people, with storm-beaten visages, cracked and bleeding lips, sunburnt faces and weary limbs; with ox teams, cow teams, horse teams, and teams of oxen and cows yoked together, and some few with no teams, all hungry, leg-weary and foot-sore, wended their way slowly down the plateaus of the great range of Wasatch mountains, and gazed for the first time upon the sterility and awful desolation of no one knows how many centuries of time. Except for the willows and cottonwood trees that skirted the streams, there was no green thing to gladden and brighten the landscape; no pines, spruce, nor other trees of any kind to be seen, except in the canyons and gorges, and on the rocky steepes and high slopes of the rock-bound, snow-crowned mountains, which surrounded the valley of the Great Salt Lake. When these lonely wanderers looked about them, they gazed upon a vast area of country, seamed and cracked and baked by the suns of a thousand rainless summers. If they looked at the earth they beheld an ash heap; if at the sky, a merciless sun, sending down its scorching rays with pitiless persistence upon their unprotected heads. If they looked to the west they gazed upon a dead sea, so impregnated with salt that no creature that lives in the rivers or marshes, that is known on the land, or which inhabits the ocean, could endure even a temporary existence in its deadly waters. These devoted followers of inspiration and revelation, with their Prophets, Apostles, Bishops, counselors and leading men, were the advance guard of a mighty people, who, fleeing from Christian mobs, in an enlightened country, in the blazing light of the nineteenth century civilization, were seeking homes where they might worship God in peace, according to the dictates of their consciences. Their former homes, built upon lands purchased from the government, were now in ashes, their altars desecrated, their grain fields laid waste, their resources cut off. Their Prophet and Patriarch, Joseph and Hyrum Smith, had been murdered in cold blood, many scores of their brethren shot to death, women, single and married, ravished, and all the cruelties heaped upon their defenceless heads that the ingenuity of cruel enemies could invent. In this desolate, barren, unsmiling and untried desert, began a gathering together of multitudes of destitute, homeless creatures, under circumstances such as the world never witnessed since the beginning of time, and may never behold again till eternity is ushered in and time shall be no more. They were between ten and eleven hundred miles from civilization on the east, and nine hundred miles from California on the west. They knew nothing of irrigation; nothing as to whether the soil they

were settling upon would produce the necessaries of life or not. They could not return to the land from whence they had just fled, even if peace could have been secured for them; neither could they advance to the green, smiling, productive fields of California; for were not their teams worn out, and they and their wives and little ones without the power of endurance to drag themselves any farther? Under these circumstances, it resolved into one of two things: either to remain in Salt Lake valley and live, or remain in Salt Lake valley and die. They had brought with them all the wheat and other cereals they could hope to carry across the plains. It is very easy to understand that their supply was very limited, for their women and children must have room to ride, their bedding and clothing must be stowed away, and all the necessary articles for use, have place within their wagons, besides the flour and other articles of food which must be carried. Under these conditions only enough seed grain, and a few potatoes, and other seeds to plant a limited crop were brought along. Then came the fateful question: if we sow in this untried desert shall we ever reap? and if we do not reap a plentiful harvest the coming year what will become of us, our wives and little ones, before the snows of our second winter shall have whitened the earth? We cannot go forward, we cannot go backward; and, if we do not reap we shall, by the sure process of slow starvation, all go down to death, with no eye to pity, no arm to save, and no hand to give us burial. These were the appalling conditions which confronted several hundred Saints, in that first trying autumn, in Great Salt Lake valley, in the year of our Lord, 1847.

PROPHECIES FULFILLED.

In the midst of such unheard of, unparalleled circumstances, let it be told from generation to generation, down through all the ages, to their everlasting credit, that not one man in all that "Mormon" host weakened. Neither men, women nor children gave up to the slightest degree of despair; no weak knees, no trembling lips, no tears, no regrets, no hesitancy. In that then unknown, untrodden, untried wilderness of barren mountains and lifeless deserts, with alacrity born of faith that knows no wavering, of energy that knows no defeat, they commenced to lay the foundations deep and strong, of that splendid commonwealth, which has since risen to such greatness and renown.

Can the history of the world furnish a parallel? Yet the explanation is most simple. These people possessed a living faith in a true and living God. They had heard His voice, received divine inspiration from Him, and experienced His power. They were led by living Prophets, by divinely called and inspired Apostles, who had never yet, in all their varied experience lied to them, or predicted that which did not come to pass. Did they not have for their leader that vigorous, courageous, dauntless, vigilant, invincible Brigham Young? Had not he and the great Apostles decided upon that land as a gathering place for the hosts of Israel, who should be brought out of every nation? Had not that land, and the gathering in of the people upon it, been the theme of the ancient Prophets? Isaiah, Jeremiah, and others of the Jewish Prophets, had foreseen and foretold these same strange events: the Prophet Joseph Smith, just prior to his martyrdom, had predicted that the Saints should become a mighty people in the midst of the Rocky Mountains. And, last but not least, had not the Prophet Brigham Young, standing in the Great

Salt Lake valley, on the backbone of the Rockies, sticking the point of his walking cane into the soil, declared: "here shall be erected the temple of our God," and, motioning with his hand so as to take in all points of the compass, exclaimed: "Here shall be builded a great city?" These testimonies of ancient and modern Prophets were enough.

BUILDING UP ZION.

Every soul in the camps of Israel believed every word of these things. People possessing such mighty faith as was here exhibited, never did fail in any age of the world; and so it was upon this supreme occasion: they sowed in faith, and they reaped in abundance; they planted, saying: "God never led us here to starve," and they gathered in an hundred fold. They builded their cabins of logs, with a sure premonition that one day they would be turned into palaces, their poverty into riches, and their desolate land into fruitful fields. These, as they wrought, were their visions by day, and their dreams by night, inspired by the God of Daniel. How abundantly their faith was rewarded may be seen by a visit to the land where they now dwell. What do we behold to-day? A magnificent temple which is the joy and glory of the western world; the corner stone of which was laid April 6, 1853, and which was completed and dedicated April 6, 1893; ninety-nine feet wide by one hundred and eighty-six feet long; with a foundation ten feet thick at the base, and five feet thick at the square; one hundred feet high from basement to square; built of great solid blocks of beautiful, white granite; with six towers—three on the west and three on the east, the east center tower being two hundred and twenty feet high, surmounted by an angelic figure twelve and one half feet high, made of copper and gilded with gold leaf, the whole costing \$4,000,000.

Then there is the great tabernacle, one hundred and fifty feet wide by two hundred and fifty feet long; eighty feet high, seating capacity about ten thousand, without pillars in the center to obstruct the sound of the voice; its mammoth arches resting upon forty-four stone pillars; with its twenty double doors, which renders it easy to empty the vast structure in five minutes; cost \$300,000.

Here we see the grand organ, thirty feet wide by thirty-three feet long and forty-eight feet high; with its bellows operated by electricity; with sixty-seven stops and two thousand six hundred and forty-eight pipes; about the greatest instrument in the world.

From these great structures you gaze upon the city of Salt Lake, with its wide and beautiful streets, its thousands of palatial residences; its gardens, pleasure grounds, rivulets and parks; its landscapes, fruits, flowers and fountains; and finally a hundred other cities, towns and villages, three of which contain, each, a magnificent temple—besides thousands of farms, orchards, stock ranches, mines of gold and silver and precious stones.

All these things are the most perfect fulfillment of every word spoken by the mouths of their Prophets, and are at least a partial realization of their dreams. These evidences all unite to testify that the faith of this marvelous people was not in vain; that the God of Joseph Smith and Brigham Young was the true and living God; the same who led ancient Israel dry-shod through the Red sea; that their Prophets and Apostles were called and inspired of

God. In the face of such facts as these, no one need attempt to make the Latter-day Saints believe that they are not daily led by revelation from God. Those revelations contained in the Old and New Testaments would not have fitted their case. This people, situated as they were, were compelled to have something later or perish.

THE SOURCE OF TRUE RELIGION.

Revealed religion was always in advance of science, in fact, it was revealed religion that introduced science to the earth; and as in the days of Abraham and Moses, so, in this day "Mormonism" was solving the problems of the age, of the rocks of which the earth is made, while geology was yet in its infancy, and was making known things pertaining to our solar system that science sneered at, but acknowledged the truth of sixty years later.

"Mormonism" deals in an unmistakable manner, with those great questions of life in a pre-existent state; of life here in this material world; of life beyond the grave in the spiritual world; and of life in the resurrection world. It solves the problems of our relationship to God, to angels, to spirits unborn, and to departed spirits; gives us a knowledge of man's responsibilities to God; of his relationship to his wife, children and parents, and gives him a complete and perfect system of eternal relationship with kindred spirits beyond the grave. In short it reveals principles pertaining to time and eternity, such as never entered into the heart of man to conceive of, who were not inspired by the spirit and power of God.

Now, where did "Mormonism" get its growth, its power, the mighty and potent influence it wields over the minds of men, its certainty, its boundless knowledge, its perfect adaptability to all kinds of men, and to all conditions surrounding them?

This "ism" is from God. It came by revelation from Him. It has been sustained and perpetuated by Him through scenes of opposition that would have destroyed anything emanating from a lesser source. It contains all heights and depths of knowledge, wisdom and power, defies the ravages of time, and will stand through time and eternity, mighty, powerful and potent to save men from their sins, and from poverty and sickness, and deliver them from death, hell and the grave.

It makes plain the principles of eternal marriage between a man and the woman he loves, puts him in possession of the science of endless lives, and renders it possible for him to possess all things worth having in time and in eternity.

Such, my dear friends and brethren of Spokane, are in part the great principles of the Gospel of the Son of God, as revealed to the ancient Prophets and Saints, and as restored to the earth by the ministration of holy angels, in this day, through Joseph Smith, the mighty Prophet of this dispensation, and I testify to it, in the name of Jesus Christ. Amen.

KING SOLOMON'S MINES.

INVESTIGATION has been going on to find where the gold was obtained with which Israel's first temple was adorned. David seems to have gathered a great part of it, and when Solomon began the house of the Lord he found plenty in the treasury. A writer in *The Engineering and Mining Journal* states that

it appears certain that the gold mines were in South Africa in the region of the Zambesi river. He says:

"Between that great river and the Sabi, in the modern Rhodesia, there are many thousand old mines, two hundred and forty of which afforded the beginnings of undertakings now in course of exploitation. This extensive series of old workings reaches from the north of Zambesi to the Murchison Range in the Transvaal. Messrs. Hall and Nea, who have also written a book about it, estimate that the area covered is 750,000 square miles. Within this area there are ruins of entire cities, fortresses, and temples bearing plentiful evidence of the ancient worship of Baal-Ashera and the civilization which characterized the Himyarites of Southern Arabia.

"The discussion of this fascinating problem presents three features of particular interest; in the first place, all the old legends impute the gold of Ophir to Arabia, where gold, in quantity, has not been found, the idea of rich resources having grown from the fact that the gold of the ancient world passed through the hands of the Arabians, who were the great traders and pirates of antiquity, and of a much later historic period also. The 'gold of Arabia,' therefore, obviously belongs to the category of the Greek Kalends. Secondly, the African negro, as we know him and find him, never could have done this work save under the compulsion of a higher race. Moreover, if we accept literally the Biblical statistics, the output of Ophir must have been colossal. In I. Chron. xxix: 4, we read that King David contributed to the building of the Temple no less than 'three thousand talents of gold, of the gold of Ophir.' A talent being 114 pounds Troy, these three thousand talents would be worth over eighty million dollars of our money. These must have been 'powerful' diggings from which such tribute could come to the Hebrew monarch. No such scanty gophering as has been seen in Nubia will explain the wealth of the Semitic kings nor that of the Ptolemies, all of whom obtained great stores of gold from an unknown El Dorado.

"It appears likely that Solomon's treasure-vaults have been uncovered. It is still a fascinating subject of conjecture how the ore was treated and shipped from the interior into the Red Sea, although the methods of the Arab traders serve as a connecting-link between the transport systems of widely separated periods. Historic sentiment is not lacking in the consideration of the fact that if the Hebrews did indeed direct the work of this ancient Ophir in the Zambesi country, their descendants, in Hamburg, Berlin and London are to-day the active promoters of the great era of mining development which has reopened this very tract to the industry of the modern world."

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

AN agreement has been reached between the Union Pacific and the San Pedro, Salt Lake and Los Angeles railroads by which the latter shall acquire that part of the Oregon Short Line between Calientes, Nevada, and Salt Lake City.

THE Reverend J. L. Leilich, superintendent of the Methodists in Utah, has been declared undesirable by the ministers and congregations under his charge. Mr. Leilich is the man who made a desperate though unsuccessful effort to prevent the seating of Senator Reed Smoot.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 9, 1903.

EDITORIAL.

"YE HAVE THE POOR ALWAYS WITH YOU."

WHEN the Latter-day Saints say that all truth is contained in the Gospel, they do not mean at all that no one except Latter-day Saints possesses truth. Nor do they mean that all truth and wisdom is known to any of them. They simply mean that the plan of salvation has no error in it whatever, and that those who accept the Gospel and are faithful will ultimately reach perfection. We recognize in all men some goodness, for all are the children of our perfect Heavenly Father. All the manifestations of kindness, love for humanity, devotion to principle or other virtue are commendable and gratifying in our eyes. When we come in contact with sincere men and women who are doing much for righteousness's sake we wish only that they might see the necessity of adding to good works true faith in the Lord and His Gospel. The Lord will bless men for every good deed as well as punish them for sin, and it is foolishness to say that before He has granted us remission of sins all our actions are but abomination in His sight. He rejoices when men try to do what is right even though they may never have heard of the name of His Son, Jesus Christ.

There is abundant room for all people of every station to seek to improve themselves and to stretch forth their hands in mercy to others. The poverty that is crushing out the life and hope of thousands ought to be relieved. The ignorance of what is best in life—self respect, love for others and for God—should be dispelled. Sympathy and gentleness should open the minds of those who know little of virtue and nothing of culture to realize that crime is horrible and coarseness disgusting. In the famine for bread and for loving kindness that stalks into the hearts of the great cities there is need of an army of relief, who inspired by love and directed by intelligence will bring to the sufferers supplies of different kinds.

Our attention has been called to the efforts of some young people of Liverpool doing this work of true charity. During five months of the year, from November till March inclusive, they furnish a breakfast each Sunday morning to all the poor children who will come to the Crescent chapel, where it is served. The meal is a simple one of something warm to drink and three meat sandwiches apiece, but it helps to sustain the life of the little cold waifs who gather there. They come early, for the breakfast begins at eight o'clock. Many have no shoes or cap, and their unprotected skin sometimes shows

through the rents of their outer garments. So cold are they at times that they must be chafed and warmed before they are able to eat.

But not only is food given them but simple undenominational religious teaching is given also. They are taught to pray and to listen to the short Bible readings and explanations. Singing, directed by an accomplished young lady, is a very prominent part of the work, and it is astonishing how well they learn such songs by heart as the "Holy City," "The Better Land," and others of equally high grade. Among these poor children it has been discovered that some have voices of exceeding sweetness. This gift lay unknown until they were taught to sing; and so it will be found that good influences and kindness of heart will uncover other precious qualities of the soul that might forever have lain dormant. The children are taught two rules, to try to be clean in every habit of life, and to try each day in the name of Jesus Christ to help some one younger than themselves. Many pledge themselves to try. Protestants and Catholic are treated alike at the breakfasts, in fact probably more Catholics than Protestants are entertained. During the past winter nearly ten thousand breakfasts have been given away, and that has been done without direct solicitation of means. We have deep sympathy with such work, and wish that it were carried on in connection with all the churches.

Among the Latter-day Saints the poor are provided for, and in the organized stakes of Zion help has ever been extended by the Church far beyond the confines of membership. In the world when the Saints are few and in many cases suffering poverty, it is manifestly impossible to care for non-members except as individuals may give aid to those in need.

The Lord is moving upon the hearts of men to do good—and all the good they do, whatever sect or nation they may belong to, comes from Him. All who live honorably, virtuously, generously, will receive their reward, and in due time we trust will see more clearly and accept His complete plan of redemption.

MORE FAVORABLE TO "MORMONISM."

THERE is no community in the world, compared with its size, that has been so much talked about as "Mormonism." Every once in a while the world is stirred up over some new sect or other, but in this case the interest has been sustained for over seventy years. It seems strange that three hundred thousand people could cause such a curiosity as exists or furnish subject matter for so much discussion. The explanation is that a struggle of spiritual forces is going on, and though the numbers and worldly position of the Saints are comparatively insignificant, yet the cause they represent is significant indeed. With every new outbreak of opposition there comes more investigation of actual conditions, and the work profits thereby. We do not court opposition, neither do we fear it. The cause is the Lord's, and He will care for its best.

On account, possibly, of the election of Senator Smoot, interest has been renewed, and "Mormonism" and Utah are finding prominent places in the current journals. *Leslie's Weekly*, one of the most widely circulated magazines in the world, devotes more than half its space in its issue of March 12th to Utah. The cover is occupied completely by a picture of the Temple and

grounds and is most artistically designed. Governor Wells, whose picture occupies the first page, writes "A Governor's Message to a Nation." Other articles are, "The Romantic Story of Utah," "Quaint Utah Customs," "Amazing Richness of Utah Mines," "Curious Record of Utah's Pioneers," "A Word about the Mormons," "Making Desert Places Blossom like the Rose," with other topics of minor interest. All these are profusely and well illustrated and the whole is called the Utah number. The spirit of fairness pervades and one writer closes his article with the words, "the time has come to tell the truth about Utah," which motto also appears on the cover.

The April number of *Harper's Monthly*, published in New York and London contains a long and able article by Richard T. Ely, Ph.D., LL.D., Professor of Political Economy, University of Wisconsin, on "Economic Aspects of Mormonism." The Doctor strives to be fair, and only in a few particulars can objection be made to his treatment of the subject, even from the standpoint of the Latter-day Saint. This article covers the first twelve pages of the magazine, and contains several illustrations. We are grateful for the honest treatment given by these two great publications, and we are confident that it indicates an awakened sentiment really to hear the truth about Utah and the Latter-day Saints.

ENERGETIC WORKERS.

FROM the reports of conference presidents we learn that the following five members have been most successful in distributing the STAR during the first quarter of this year by disposing of the number of copies opposite their names: Albert F. Armsby, North London branch, London conference, 525; Walter Hansen, Bradford branch, Leeds conference, 378; William Cook, Stratford branch, London conference, 275; Reiley Shuttleworth, Keighley, Leeds conference, 205; Annie Mason, Wallsend-on-Tyne, Newcastle conference, 143. There are many more earnest workers whose distribution has been high, in some cases over a hundred. We thank all for their efforts and hope that they will continue with unabated interest. When one thinks that through his efforts during three months even a hundred copies of the STAR have been distributed among the people, he has cause to rejoice, and some have gone far beyond a hundred.

The bound volumes of last year's edition, with the names of those who have labored so diligently printed upon them will be sent out immediately.

J. J. C.

A BOSTON pastor in describing suitable Easter bonnets preached recently, "No woman who wears a seagull or song bird in her hat will ever get to heaven, and I don't want to be confronted with a congregation of the condemned."

TRANSFER.—Elder Henry Hone is released from laboring in the Grimsby and appointed to the Birmingham conference.

THE Manchester conference will be held in the Central Hall, Hotel Street, Bolton, Sunday, April 19th, 1903, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. All are cordially invited to attend.

THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference of the Latter-day Saints was held in the Mechanics Hall, Burton Street, on Sunday April 5, 1903. There were present President Francis M. Lyman of the European mission, President James L. Dunford, who presided, and the following Elders of the Nottingham conference: Frank B. Hall, Daniel Williams, John J. Ladle, Joseph L. Sanders, James T. Smith, Joseph W. Bull, William Alvey, V. Vern Phillips, Thomas L. Cox, Roland J. Freeman, Shirley M. Woolley, Joseph S. Barlow and Albert L. Holman; also Elder William M. Leonard, late of Germany.

The first session was opened by the usual exercises of singing and prayer, and the sacrament was administered by Elders Sanders and Phillips. President Dunford made some remarks of welcome, encouragement and congratulation, and presented the general and local authorities of the Church, who were sustained unanimously. Elder Williams spoke on the importance of sustaining those voted on in very deed and of promoting the principles of righteousness. A duet was rendered by Brother and Sister Caladine from Sutton in Ashfield.

President Lyman spoke on the duties of the Saints, the principles of the Gospel and spiritual and financial economy, also the duties of the local priesthood as to distributing tracts and Gospel conversions. He also touched on the principle of tithing and explained the necessity and obligation of the same and the blessings received therefrom.

At the afternoon meeting the statistical report of the six months was read showing an average number of tracts distributed per Elder per month of 530; books eight, and Gospel conversations twenty-nine. Elder Cox then spoke of John's vision on the Isle of Patmos of the restoration of the Gospel by an angel. The same simple way as was preached by the Savior is now open to all those who will read the Scriptures prayerfully. Elder Ladle bore his testimony to the truthfulness of the cause which the Latter-day Saints represent.

Elder Bull spoke of the divine authority and calling of the Prophet Joseph Smith. Elder Leonard who is on his way home from Germany called attention to the words of the Savior when He promised His people they should know the true Gospel if they would do the Father's will. He testified that hardships and persecution strengthen the testimony of the Gospel.

A solo was rendered by Miss Caladine (age six) with a quartet chorus.

President Lyman spoke on the existence of so many different religions. He cited Scripture to show the errors of the world and the cause of much infidelity. To show that man cannot be saved by faith alone he treated baptism by immersion and the authority to perform such ordinances.

In the evening, after song and prayer, Elder Alvey quoted Paul's words to the Galatians, "Though we or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." He said this rebuke applied as well now as formerly to those who pervert the Gospel of Christ. Elder Smith showed the identity of the Church organization in the time of the former Apostles and now. He contrasted the results ought about by a living and a dead faith. Through dead faith the seven

hundred denominations on the earth have a form of godliness but deny the power thereof. He reviewed the early history of the Church, showing what living faith can do.

The choir, under the direction of Elder Alvey, sang the anthem, "Daughter of Zion," in a very creditable manner.

President Lyman read from the 2nd of Acts, and spoke on faith, repentance and baptism. He bore testimony of the power of revelation, and mentioned that we are the only people on the face of the earth who have the spirit of gathering to one place and who build temples for the more sacred ordinances of the Gospel, such as eternal marriages and baptisms for the dead to be performed in. President Dunford tendered thanks to those present, and the choir sang the closing hymn, "High on the mountain top."

On Saturday the Elders enjoyed a council meeting with President Lyman and received valuable advice and encouragement.

SHIRLEY M. WOOLLEY, Clerk of Conference.

"LIBERALISM" IN CHRISTENDOM.

ACCORDING to English newspapers, which give accounts of the utterances of the Dean of Ripon on public occasions the learned doctor of divinity is so far advanced in "liberal" thought, that he might fairly be counted among those skeptics who denominate themselves "freethinkers." He strikes heavy blows at the orthodox notions of the Bible, and in a paper on "Natural Christianity" read by him at a meeting of the "Churchmen's Union" in London, he declared that people may "safely leave out of account the prodigy of Christ's birth from a virgin; that it was unknown to the writers of the New Testament except two" (Matthew and Luke). He threw doubt on the alleged "miracles" of the Savior, and intimated that the "death" from which He raised certain persons, was only what "modern science would recognize as forms of swooning, syncope or hysteria." He further spoke of the Lord's resurrection as that of a simply "spiritual existence, invisible except to the eye of faith."

These "liberal" views are so contrary to the testimony of the Apostles of Jesus of Nazareth as to place the Dean, who entertains them, in a different theological class from that which was occupied by those disciples and all the early Christians. The gentleman also holds queer notions, for an Episcopal clergyman, in reference to ecclesiastical authority. In a work published by him called "Christian Conference Essays," he puts forward the Divinity of Christ as "a moral rather than a metaphysical fact," and the doctrine of the Trinity an "expression of the sociability of the Godhead." But it is of his ideas of apostolic succession that we desire to make particular mention. As stated in a London newspaper, which endorses his "liberalism," it is this:

"The Episcopacy he finds valuable only so far as it is necessary for the progress of the Christian community in righteousness, and questions whether, on such a ground, 'the title of bishop may not be extended to all the chief administrators of the Christian community,' making not only independent ministers, Presbyterian moderators, Methodist presidents, bishops of portions of Christ's church, but judges, mayors and ministers of state to be esteemed as truly successors of the Apostles."

It is astonishing that the term "successors of Apostles" is used by so

many modern divines, in the sense in which it appears to be understood in both the Catholic and Protestant Episcopal churches. How can any other dignitaries than Apostles be really the successors of the Apostles? In the Church established by Christ He placed therein "first Apostles," and then other authorities, each with a special calling. "Apostles, prophets, evangelists, pastors and teachers" were necessary, for "the work of the ministry," all in their own places, and with duties to perform for which they were severally appointed.

When Judas lost his place in the Twelve, another was chosen to fill it and he was numbered with the other Apostles. That was true apostolic succession. An evangelist, a presbyter, pastor, teacher, priest, cardinal or pope is not a successor of an Apostle; to be such he must be himself an Apostle, ordained by competent authority and holding the keys of that office.

It may be argued that this line of reasoning would throw out the claim of apostolic succession entirely from the whole of Christendom. Just so. The truth cuts very closely and keenly. There have been no Apostles in the churches for hundreds of years. That fact remains, whatever may be thought about its effect on ecclesiasticism. If any other dignitary than an Apostle can be truly the successor of an Apostle, then the conclusion said to be reached by the Dean of Ripon may be pronounced logical and possibly correct. And yet as a matter of fact it is a palpable absurdity.

The restoration of the Apostleship with possibility of true apostolic succession, could be effected in this age of the world in no other way than that by which it was accomplished. Peter, James and John, who were associated in the headship of the Church after Christ left the earth, came and ordained Joseph Smith to that divine authority, conferring upon him the keys which they held, with power to organize the Church again on earth and ordain others to the ministry. Thus, in the Church of Jesus Christ of Latter-day Saints there is genuine apostolic succession, and also true guidance as to the doctrines which the Dean of Ripon and some other "liberal" modern "Christians" dispute, but about which there was no dubiety in the minds of the early disciples of the Savior.

That He was born of a virgin, that He was verily the Son of God, that He literally raised the dead, and that He rose from the tomb with His body quickened by spirit, and in it ascended to heaven whence He will come again, and change our vile "bodies" if we are "in Him," and "fashion them like unto His own glorious body," there is no doubt, for revelations from Him and the teachings of His present Apostles place those doctrines beyond dispute, in the Church wherein there is veritable apostolic succession and the true tenets and spirit of primitive Christianity.—*Deseret News*.

OPERATIONS OF THE GOSPEL.

BY JOHN T. SEAICH, LOCAL ELDER OF THE LONDON CONFERENCE.

IN considering the means by which our spiritual growth is advanced, the Gospel is found to be the all important factor. This truth is borne out by the Apostle Paul, who, in his epistle to the Romans describes the Gospel as being "the power of God unto salvation, to every one that believeth." Its purpose

is to save and exalt every creature in the presence of God the Eternal Father and His Son Jesus Christ. It was established as a perfect guide and school-master for the human family, and without it true spirituality is not only inactive, but dead. The Latter-day Saints can with all confidence and truth testify to the cleansing and ennobling powers of the laws of the Lord, and that they form the foundation of every good work.

It has been the privilege of many to have been born and reared in the light of the Gospel, and to have been schooled and fashioned by its precepts from their earliest recollections. Others have been made the happy recipients of it after a period of spiritual darkness, or perhaps after having been driven about by every wind of doctrine, but as a result of their prayerfulness and earnestness, the Lord has revealed His plan to them; to such it has indeed come as the greatest possible boon.

Those who have seen the necessity and have obeyed the fundamental principles of the Gospel, can understand the practicability of the Lord's remarks wherein He said "Be ye therefore perfect, even as your Father which is in heaven is perfect." They realize this condition is attainable by a strict and constant observance of the plan. Its progress within their lives will add strength upon strength and knowledge upon knowledge, and so qualify them in course of time, through faithfulness and activity, to obey the highest law or command given under inspiration. It is not the spiritual order of things for individuals to gain the whole light, or obey all truth at once; this is only accomplished by the rule of "line upon line" and "precept upon precept." The Gospel in its influence and operation is progressive, and reveals a thorough system of eternal training for mortal man. Furthermore, it is not usual for a searcher after truth to obey The Word of Wisdom or the law of tithing before exercising faith and repentance. We first learn and comply with the primary principles taught, and then as the revelations of the Lord are opened up to us, so we should embrace them. This course does and will ensure the desired success and ultimate perfection of the faithful observer.

It is through the plan prescribed by the Gospel that we are prepared and made fit subjects to receive the Holy Ghost, a power and witness only understood and appreciated by those who possess it.

It is urged by many people that the effects of Christianity are not what are promised in the Scriptures; moreover some go so far as to say that religion is a farce, and not worthy of consideration. These conditions are attributable mainly to two causes. First, from the fact that there are so many man-made systems taught and followed, and these of course cannot yield the fruits promised in connection with the Gospel. Systems are man-made in as much as the original Gospel has been departed from, either by innovations being made, or parts being left out and unobserved. Secondly, the truth in some instances, although understood by the individuals, is merely a profession and not a possession. The secret of our spiritual progress is found in the words of James, "But be ye doers of the Word and not hearers only, deceiving your own selves." In other words, we cannot advance towards the great goal of perfection unless we live the Gospel. Also our progress will be retarded in as much as we retain habits contrary to the law; for instance, we cannot violate the Word of Wisdom, ignore the law of tithing, the law against stealing, lying,

or any other commandment without forming barriers which are detrimental in their character. The least violation of the laws of God is dangerous, and as far as we reject them, so we lay ourselves open to the operations of evil influences. On the other hand the Latter-day Saints who live up to the light which they have received, can, with one accord declare that the Gospel to them is indeed a power unto salvation, and that the result of their faithfulness is worth all the sacrifices they are called upon to make.

CAN OLD AGE BE STAVED OFF?

A MAN is said by scientific authorities to have entered his term of old age at sixty-four years of age, a woman at fifty-five to fifty-eight. But this is merely talking statistically, and we ought not to count age by years of life. The hard-working laborer, who has drunk lots of beer, and has never taken care of himself, is old at fifty, and young men who abuse Nature may be effete old men before they are thirty. It is generally agreed now among physiologists that old age, properly so-called, may be staved off by the use of a diet containing much fruit, and few salts to ossify the arteries and stiffen the joints. But to this must be added constant moderate exercise, to keep every joint and ligament supple; constant use of the bath, cold and hot and Turkish, to secure elimination of poisons; and open air. Not the so-called fresh air of rooms, but life out of doors in all weathers. It is, moreover, true that acidity of the stomach and secretion tends to make old age come on far sooner than it would otherwise have done. Once give up work and begin to take no interest in an active life; once begin to coddle yourself by the fireside, and eat and drink as much as you did when busy and energetic, and you may order your coffin. Keep supple in joints, straight in body, pure in blood, and calm in mind, and although you may die when seventy, eighty or ninety as the case may be, it certainly will not be from old age. Elderly ladies could add years and years to their lives if they did not stay so much indoors.—SELECTED.

CURRENT EVENTS.

PASSING OF CENTENARIANS.

FROM the number of centenarians nowadays it would seem that the life of man is approaching that of a tree. Last Saturday Margaret Neve died at her home in Guernsey at the age of one hundred and ten years, and on the same day at Nottingham occurred the funeral of William Morrell, who had lived upon the earth one hundred and three years. In another month Mrs. Neve would have been one hundred and eleven, for the record shows that she was born May 18, 1792. Her life was a very honorable one. She was conversant with a number of languages, had translated Dante into French and considered the Greek Testament one of her favorite books. She retained her vigor to the closing years of her life and died in her sleep. Mr. Morrell neither smoked nor drank and until a few weeks of his death, when he suffered a severe fall, retained his activity and strength. Within a little over a week three other English centenarians passed away. These were William Draper, one hundred and two; Miss Fanny Cox, one hundred and seven; and Patrick Molley who is said to have been one hundred and ten.

TURKISH DISORDER.

The control of Turkey over the territory of south-eastern Europe is, and probably ever will be, a source of disturbance. The Christian inhabitants will probably never cease revolts until they gain liberty. The reports of recent Turkish cruelty are sickening, and it looks as though much blood would be shed before peace is restored to Albania.

SHOW ME THE WAY.

There's a joy a-ripple somewhere
And a sweet song ringing true.
There's a blessing in Time's keeping,
Budding, blooming, just for you.

Somewhere in a gleaming shallop,
Drawn by clouds of misty hue,
On through rough or balmy weather,
Love comes sailing just for you.

Eyes of an unfathomed splendor,
Touch to reach you through and through,
Voice of an enthralling sweetness,
Making music just for you.

There are tasks that wait fulfillment,
Tasks no other life can do,
With a gift of strength and knowledge,
Hiding in them just for you.

There are hours a-glow like jewels,
Seeming heaven's light to woo;
Freighted with the bliss of being,
Waiting somewhere just for you.

Shirk not life's God-given duties,
That each humble pathway strew;
Greatness, though unseen, is in them,
Building heavenward just for you.

SELECTED.

DISCORD.

As o'er an untuned lyre I swept my hand,
And through my soul the jangling sounds were poured,
I thought I could a little understand
Of God's great grief when heart-strings do not chord,
As, bending from His throne, He singles out
A thrice-blest player, bids him strike the strings—
When lo, instead of concord, din of doubt,
Babel of griefs, and cry of bitter things!

SELECTED.

DIED.

WHITFIELD.—Of convulsions, March 12, 1903, Sydney, son of J. T. and Florence Whitfield; born April 22, 1902. Burial occurred March 17th, at Grimsby cemetery, the Elders officiating.

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